

PHYLOSOPHICAL⁹
AND
Medicinal Essay
OF THE
WATERS
OF
TUNBRIDGE.

Written to a Person of Honour.

By PAT. MADAN M. D. (5 /

*Temporibus Medicina juvat. data tempore prodest,
Et data non apto tempore Lympha nocet.*

L O N D O N,
Printed for the Author, MDC LXXXVII.

My Lord,

IT was your Honours pleasure, to ask my judgement concerning *Tunbridge-waters*, because I oft recommend my Patients to them; which in my opinion are not Inferior in *Medicinal Virtues* to any *Spaw* of that kind: For by their Effects, which is an
 * after-demonstration; they are
 impregnated with a *Chalcanteous* or *Vi-* * *Demonstratio*
triolate Juice; which, with its *Sulphureous* *posteriori.*
Particles irritates and moves the Belly to *Blackish Excretion*, and by frequent Drinking thereof, it *Blackneth* the Tongue, because this member being of a *Spongy Substance* imbibes some *Sooty Sulphureous Minimis* into its *Porosity*, occasioning this *Tincture*.

Through its more subtiler piercing *Chalcantous Spirits*, it provokes *Urine* in a plentiful manner.

To these is admixt some *Ferrugineous Juice*, which contains a great deal of the *Volatile Salt*, which is it that is dissolv'd in the *Chalybeat-Wine*, now so much in Vogue amongst *Physicians*.

His *Aquis ferrum inesse videtur in principiis solutis unde eorum vis Chalybeata intimius Sanguini permiscetur & potentius morbis expugnat quam ferrum quocunque demum artificio nobilitatum*, Dr. Sydenham. These Waters seem to contain Iron in its unconcrete and seminal Principles, whereupon their *Chalybeat Virtue* is more intirely mix'd with the Blood, and more

powerfully attacks Diseases, then Iron prepar'd to the best advantage can; Dr. Sydenham.

* Mars in its self consists chiefly, of Salt, Sulphur, and Earth: It has very little of Spirit and Water, and Particles of the former Elements, especially the Sulphureous and Saline in the mixt are combin'd together with Earth, remain wholly fix'd; but being loos'd and divided from each other (as in these Waters) have a very efficacious Energy; Dr. Willis de Chalybeatis.

In them Gallies shaven, or Oake-leaves added; or by pouring to them some infusion of Tea made in Water, they'l become of an *Atropurpureous* Colour; to which in-Stilling some drops of Spirit of Vitriol, or pouring thereunto some Sherry, becomes clear again and Redintegrats its Pristine Colour. On the Surface of these Waters, there's a Grey-Filme in a Morning; they have a Roughness in the Mouth, with 'em no *Arsenical Vapors* are intermix'd, but void of all noxious quality, are Limpid and Salutiferous. many do daily receive Benefit by the use of 'em: Wherefore by

* Syndrome Phaino-
venoon.

* the concurrence of these appearances they have the Characteristick of a good and wholesom Spaw.

As for their Virtues and Properties in Physick, I believe if there be any such Remedy in Being as a Panpharmakon, or Universal Remedy, 'tis here: For even as Soap put to Foul Linnen with Water, Purgeth and Cleanseth all Filth, and maketh them to become White again; so these Waters with their Saponary and Deterfive Quality clean all the whole Microcosm or Body of man from all Feculency and Impurities. Vid. the first Region by Black Seige; the second by Urine, the third by Transpiration, sending forth from the Center to the Circumference many Sooty and Fetid Effluviiums, which in some, colour their Shirt Blackish,

* An

* An observable quantity of this *Liquid Substance*, gliding through the Inner Passages of the *Bowels*, brushes off the *Peccant Humours* that stagnate in their proper Channels, and root out the Cause and Origen of *Diseases*: The *Acidula* also dissolve *Tartarous* and *Viscous Matter*, and correct the hot Indisposition of *Liver* and *Kidnies*: See the Author *Fredericus Loffius in Conciliis Medicis*.

Wherefore the use of these *Waters* have deservedly gain'd a great esteem and reputation in Curing many *Chronick* and *Rebellious Diseases*, which are accounted the shame of *Physicians*; for they Cure even to a Miracle, such as are quite given over by *Doctors*, they may well be nam'd *Aqua Vita*, or *Waters of Life*, because they restore men to Life, and make them live twice: * Because to enjoy their former Health is to live again, for Sicknes and Neutrality of Health, as the *Greeks* say, is but *Bios αβ'ατος*, *To live without Life*; wherefore * Life is not only to live and breath, but also to have perfect Health; and that is got here by Drinking.

* *Physicians* when they have tyr'd their miserable afflicted Patients with tedious and Chargeable courses of *Physick* (finding all ways else unsuccessful) at last send 'em to these *Waters*, which they lay hold of, as a Sacred Anchor, for they are the most Efficacious and Powerful Remedy

* *Harum enim substantia liquida notanda quantitas per intimos viscerum recessus preterfluens, peccantes & in propriis cuniculis stagnantes sucros egregie everrit morborumque causam averruncet; Materiam tartaream & viscosam dissolvunt: & Hepatis quoque & renum calidam in temperiem corrigunt.*

* *Quia vita priori posse frui est bis vivere.*

* *Non est vivere sed bene valere Vita Martialis.*

* *Al bar aquas medici postquam agros magna & sumptuoso medicamentorum apparatu longo tempore defatigarunt cum vident res sibi ex voto non succedere, miseros relegant; tanquam ad sacram anchoram sunt enim efficacissimum & potentissimum remedium ad profigandos gravi-*

against

*Amor morbor a Deo concessum,
si dextra manu porrigantur
quod Poeta exprimit his ver-
sibus.*

made use of in a due and right manner ; which the *Poet* expresses in these words.

*Publica morborum requies, commune medentum,
Auxilium, præfens numen, inemptaque salus,
Amissum reparant lymphis impune vigorem,
pacatur Peccaturque agro luxuriante dolor.*

*Diseases publick ease ; a common heal,
A free-cost-Health ; a God does never fail,
Vigour to Men restore with ease , avail,
All pain in wanton Patient's does assail.*

But if you take 'em in the left hand, or by the wrong handle , they cause thousands of Diseases , and hasten even death it self. *Fredericus Loffius in Conciliis de morbis Hypochondriacis.*

* *Etenim massa Sanguinea Effusa & Languescens volatilis quoddam fermentorium seu calcaris subdit , à quo excitantur & quasi eriguntur spiritus antea sistentes & suo pondere pressi : Sanguinem vigorem ejusque vim Equilibrium reddunt integrant : Nam quoties Chalybeata in chlorosi seu febre alba vel amatoria propinantur pulsus de repente major fit & celerior : Exteriora corporis incalescunt , facies non amplius pallida & morri, concolor , sed virida cernitur & Sanguine purpurata, *Fredericus Loffius.**

Blood, and renewing the Ferment ; For as soon as Chalybeat

* *Chalybeate* Cure not so much by opening Obstructions of the *Viscera*, as by depressing the Exaltations of *Sulphur* and fixt *Salts*, and by *Volatilizing* the Blood much Depauperated and made *Effete* as in *Cachectick Bodies*: For they communicate a *Volatile* sort of *Ferment* ; as a Spur to the *Effete* and *Languid Masse* of Blood, by which the Spirits that before lay gasping as it were, and press'd down with their own weight, are excited and made more lively ; by *Invigorating* the

Medi-

Medicines are made use of in the *Green-sickness*, the Pulse becomes suddenly greater and quicker: The External parts of the Body grow hot, the Face no longer Pale and Dead-colour'd, but fresh and Purpled with Blood it self.

Betwixt the *Ferment* of the *Stomach* and *Chalybeats*, there's a mutual conflict, as appears by the *Nidorolent Belches*, and *Eruptions* after taking 'em, as if one had eaten hard *Fryed Eggs*: In this re-action *Chalybeats* undergo a dissolution within the *Viscera* of Concoction, and the active Particles, both *Sulphureous* and *Saline* display themselves and mixing with the *Nutritive Juice*, are carried into the Blood which they *Inactuate*.

Chalybeat Waters by their many and divers Seminary Principles with which they are embryonated, are very powerful and efficacious in curing of many and divers Diseases, tho' they be of a contrary Nature and Disposition; for they serve not only as a Bridle, but also as a Spur: Yet I would not advise them to be drunk indifferently by all Constitutions and Sexes, without the Advice of a Physician, who by his Prudent Conduct and management, weighing all **Indications, Contra-indications,* and *Co-indications* according to *Dis-* * *κατ' ἀνταρτίαν.*
cretion, may obviate all *Symptoms* that may survene, and thereby render them more useful, and effectual; the *Potation* of *Waters* thus Circumstantiated, may deserve to be called the most powerful Hand of God; and keep their Reputation untainted: But without this Caution, they may prove a Sword in a *Mad-Mans* hand, and not at all *Auxiliary*, but pernicious and hurtful: Hence comes the saying, **That Steel is the worst In-* * *Rebusum moris sed optimam vitam instrumentum.*
strument of Death, and best of Life: Wherefore our Learned and well Experienced *Dottors* now adays abbreviate the tedious and various

rious *Theraupentick* method of *Physick*, and in lieu of it prescribe their *Patients* only a *Chalybeat* course to satisfie all intentions, judging it to be *instar omnium*, or equivalent to all

* *Uti hujus veluti panaceæ usus cætera posita excusare Medicamenta.* other prescriptions, * and as a Learned *Physitian* was wont to say, *As true as Steel.*

The *Sanative* Virtues and Energies of those *Waters* are beyond any *Polypharmacon* prescription imaginable, being very prevalent against frequent *Giddiness* and *Scotomia*, *Passions of the Heart*, and *Fainting of Spirits*, with a fear and dread as it were of present Death. In *Hypochondriacal* and *Hysterick Fits*, by supressing the *Anathymiasis* of ill Vapours, and hindering Damps to exhale to the *Head* and *Heart*, no Remedy more effectual. In *Scurvy* which is an *Endemick* Disease, it is an Appropriate and Specifick Remedy, by correcting the deprav'd *Ferments* and *Dulcifying* the Blood: In *Hemorrhagies* taken with Advice, it is of great strength and force: In both *Obstructions* and overflowing of the *Terms* also, an excellent Remedy: Its good against all *Obstructions* of *Liver*, *Spleen*, and *Mesentery*; *Leucophlegmatia*, *Febris Alba*, *Seu Amatoria*, or *Green-sickness*, *Stone*, *Gravel*: Nay, it Cures *Hydrophobia*, or the Disease call'd the *Fear of Water*, commonly contracted by the Bite of a *Mad-Dog* methodically Drank.

Moreover these *Waters* are endowed with an admirable and Powerful Faculty in rendring those who Drink of them *Fruitful* and *Prolifick*; by reason of their *Spirituos Ferment* they Enliven, Invigorat and Actuate the whole *Masse of Blood*, the nobler parts of the Body and Spirits thereof. Likewise reduce them from a *Saline* or *Sulphureous Dyscrasie*, and sometimes from both, to a sweet *Balsamick*, *Spirituos*, and *Sanguineous Temperament*, * which naturally incites and inspires men and

* *Adiones sequuntur temperamentum corporis.*

Women to *Amorous Emotions* and *Titillations*, being previous Dispositions, enabling them to *Procreation*: This may be the *Aitiology* of this product in some sense.

Venus comes from the Salt Sea through many *Crannies*, *Interstices*, *Pores* of the Earth, and dangerous *Precipices* foaming to meet her beloved *Mars* in the Bowels of the Earth: whom she no sooner embraces, but she is Impregnated and big with a *Valliant Hero*, in the Bed of Honour with no insipid delight: From thence soon after this Congression, she rises Tryumphing in our *Hemisphere* at *Tunbridge*, generously imparting and distributing this Impregnative Faculty to her *Votaries*, in order to preserve and perpetuate Mankind.

Omne bonum sui communiter.

To Her, Mars in a Poetical Rhapsodie speaks.

Tu Dea? tu rerum naturam Sola gubernas,
Nec sine te quidquam, dias in luminis oras
Exoritur: nec sit lætum nec amabile quicquam.

Thou Goddess! turnest Natures Wheel,
To thee All-Beings do Appeal;
Without Thee, neither Joy nor Love, we feel.

So Passionate was he for a married Venus: To these Lines I may annex a Poetical Hypothesis, de aquis Chalibeatis, or Chalibeat-waters made by a Learned and Ingenious Man, alluding to the preceding Discourse.

Quid valet obdura placide dissolvere Martem,
Ecce Venus madidans, mollit amore Deum.
Spuma maris transit telluris sedula rimas,
Quemq; ardet juvenem: quatit ubiq; furens.

Non erit ergo novum si nostris emicet undis,

Hic Martem exultans convenit illa suum.

Salsis in Terræ thalamo complexibus hument,

Surgit & explosus colliquefactus Amor.

Hinc tantis dignæ ferratæ laudibus undæ :

Mars præbet robur : Dat Venus alma decus.

Huc queis forma perit : huc, huc properate puellæ,

Vos Pulchras reddit candida limpha Deas.

Huc properate senes, curvans quos deprimat ætas,

Ecce Dei vires exhibuit unda sui.

Ventriculos implete mares : implete puellæ,

Quos bibitis fontes rivus Amoris erunt.

Posthac de Baccho fileant proverbialia : friget

Non sine Lenæo, sed sine Marte Venus.

What thing can reach Mars his hard heart ?

'Tis Venus only has the Dart.

The foaming Sea finds Terra's chinks,

And mad with Love, into 'em sinks.

'Tis nothing strange if Venus rise,

And both in Joy, here sympathise.

Moisten'd in Salt Embraces Bed,

She melted, rising rears her head.

Hence Waters Fame of Iron race,

Mars gives the Strength, Venus the Grace :

Come hither Dames, whose Beauties fade,

A Goddess in a trice is made.

Come hither Old, whom Age has bent,

Gods Pow'r is Omnipotent.

Drink Men and Women, drink and swell,

You can't drink dry kind Cupids Well.

Drink Sirs and Ladies ; He, She Dove,

What here you drink, increases Love.

*No more of Bacchus ; Venus chill
Appears, when Mars has no good will.
Nay, only then to say I'm bold,
Venus is so when Mars is cold.*

Notwithstanding all these *Encomiums* of the *Waters*, yet some are of opinion they are not proper in some kind of *Maladies* : As in a *Rheumatism*, nor in *Hectick Fevers*, or *Consumptions* : First, by reason of the ill success they are wont to have in using these *Waters*. Secondly, Because in them the parts are much weak'ned, and Nature cannot throw off the Glut of Waters sent into the Blood : In *Rheumatick* Persons the Nervous Juice degenerates from its *Crisis*, and inclines to a sharpish Nature, and is wont to be perverted by the fluid Salts of the *Spaw-Waters* : As Doctor *Willis* well observes, *As for Hecticks, they are commonly of a fine texture of Body, much Distempered with Heat, Driness, and Costiveness ; all which Symptoms are rather increased by Chalybeats, than abated* : Wherefore the Learned Dr. *Willis* in his Chapter of *Chalybeats*, says, *That Steel is not proper in very Hot and Spiritous Blood, nor where the the Bowels are of a hot Temperament* : Neither are these *Waters* good, but rather hurtful to those who are in perfect Health, according to *Hippocrates*'s sentiment, who says, *Medicamenta non conveniunt sanis* : Medicaments are not convenient for Sound and Healthy Persons. Moreover, they are Judged not proper for Women with Child : Because whatever provokes *Urine*, as these *Waters* do, provokes also the *Terms*, and whatever provokes 'em in Women, causes Miscarriage ; therefore not fit for them in this circumstance.

Old and Antient Persons are not to be too bold in drinking these *Waters*, because their *Ferments* and Natural

Faculties are much debilitated by decay of Nature, and not sufficient to exert their Function in distributing these *Waters*, which if remaining in their Body, and being not carried off, Suffocates the Vital Flames of the *Heart* and

** Deus enim Vinum hominibus quasi auxilium adversus senectutis austeritatem pharmacum largitus est, ut reviviscere videantur, & mentis obliuio capiat: atq; ipse animi habitus molliti duro factus ut ferrum igni positum, tractabilior fiat unde Vinum non nullis lac senum nominatur. Loffius.*

Arteries: Wine therefore for 'em is most convenient. * For God has given *Wine* as a *Physick-help* against the Morose Austerity of Age, that by the moderate use thereof, Old Men may in a manner renew their Lives, and forget their Aches; even the habit of the Mind from a hardened condition, is become soft; as

Iron by the help of Fire is made more tractable; whereupon *Wine* is call'd, *Lac senum*, the *Old Mans Milk*.

The method which is to be observed in drinking these *Waters*, is as followeth: *First*, To drink for three or four days every Morning, *Epsom* or *North-Hall Waters*, to Purge the Body and prepare it in order to *Tunbridge*: For unless the first passages are cleansed, *Medicines* designed for any other use, will be depraved by the filth residing in them. These *Purging-Waters* may be drunk to three or four Pints, either raw or boyl'd, and altered with Milk. This being done, drink of *Tunbridge*, walking gently to the Fountain-Head. * For *Waters*

** Nam dulciss & nullius ex fonte bibuntur: delata enim ex propriis Fontibus fieri non potest quin amittant vivificos illos Spiritus In quoq; omnis vivamini vis consistit, quousque nullo postea labore restituitur. Fest Bacchius de thermis.*

are more pleasant and profitable taken at the Fountain-Head: Whence once removed, they lose their *Vivific Spirits*; in which all Virtue does reside: which afterward no diligence can recover.

For being impregnated with a *Spiritous* and *volatile Exhalations*, they easily lose their Virtue by the *Avolation* of

Fugj.

Fugitive Parts being carried at a distance: That they are embodied with such subtile parts, you may experience it sensibly by putting a Bottle half full of them, about Sun-rising to your eyes; and from thence you'll perceive such Emanation of Effluvia to come *Analogous* to those of *Orange-peel* when squeez'd, as will stimulate and irritate the tender *Tunics* of your Eyes: This I have by Tradition from a *Physician*, who for many years frequented *Tunbridge*, and made great scrutiny into the *Nature* and *Idiosyncrasia* of these *Waters*; yet this I know, that *Chalybeat-waters* in long deportation, or being some space of time out of the Fountain, will not tinge with *Galls* or *Oaken* leaves, at least not so intense as before: whence I deduce that, in carriage to some distance, or being long out of the Fountain, they are divested of their Martial, and consequently Medicinal Power. *

*Unum quoddam quo magis
elongatur a principio eo magis
languescit.*

They are to be drunk gradually, and with leasure, not in great draughts, with little or no intermission, because they are chiefly prescrib'd to purifie and keep in its due *Craze* the Blood and Nervous Juice, to open Obstructions, and strengthen the *Tone* of the *Nervous Plexus*: Now this they effect, by insinuating Subtile and Active Particles of different State and Origine, into the *Morbifick Mimers*, conquering and subduing *Saline* and *Irritative Particles* residing in the Blood, and carrying some forth as Prisoners, by *Urine*. This *Mutual Contest* betwixt the Combatants of *Chalybeats* and their *Antagonist*, cannot be expected to be at an end in haste, or in short space of time, but after many Attacks and several Collisions, and as I may say, broken Pates: But precipitate drinking destroys all these intentions, and leaves no time for alteration, assimilation,

* *omnis Aquarum. Festina lente* Hippos, omne nimium Natura inimicum quod vero paulatim fit, tutum est presertim si ab uno ad aliud progrediatur.

or Mortification of *Particles* of different Nature and Figure; Wherefore it's better to * hasten slowly, and drink 'em leasurably, with due intervals.

Moreover, great draughts are generally held Pernicious, Destructive, and rather oppressing than alleviating Nature: And considering these *Waters* are not Virtuated so much by their quantity as quality inherent in them, the Body participates more of the latter frequently drinking a little, than by powering in, a vast and stupendious quantity at one time, like *Tricongius Mediolanensis*, who drunk three Gallons at one draught; and from thence took his Name.

The compass of time wherein the *Waters* are usually drunk, is an hour, or an hour and a half, walking betwixt whiles moderately, * till you look red, but not sweat, least you divert 'em from the *Urinary* passage to the *Periphery* of the Body, (for the same matter goeth by *Sweat* as by *Urine*) and cause too great an *Effervescency* in the Blood.

The measure of time to continue the drinking of these *Waters* for good effect, is commonly a Month, or six Weeks: But by the Authority of *Claudianus*, and many other Doctors, we may continue a *Steel* course for the space of a Year: Why not a *Fortiori*, or much more, the use of these *Waters* with as much safety and benefit, they being the most perfect course of *Steels*; because here the Elements of *Steel* are in un-concrete and seminal Principles, and display themselves, as (I before mentioned out of Dr. *Sydenham*.) Supposing in this Administration, there be respect had to the Patients strength, Disease, Euphory,

or

or well-bearing; Temperament of the Air, and other Circumstances.

They are to be taken, gradually increasing and lessening; the Dose at the beginning, and before their end of the whole space of time appointed for the taking of them. As in reference to the number of Glasses. In my Judgment, you may make it either odd or even: Tho' some *Philosophers* who are of Opinion, that all things are composed of number, prefer the odd before the other, and attribute to it a great Efficacy and Perfection, especially in matters of *Physick*: Wherefore it is that many Doctors prescribe always an odd *Pill*, an odd *Draught* or *Drop* to be taken by their Patients. For the perfection thereof, they alledge these following Numbers. As *Seven Planets*, *Seven Wonders of the World*; *Nine Muses*; *God is Three and One*, with many other Examples, which for brevity I supersede; and let them abound in their own Sense.

If there fall Rain, then the *Waters* are not seasonable, because they'l be too much diluted and weak'ned; but a little wet does no harm, but rather good, because it washes the Salt in the *Crannies* and *Interstices* of the Earth into the Fountain and more intensely impregnates them.

To correct the *Crudities* and *Rauiness* of the *Waters*, and to accelerate their passing: *Caraway Confects*; and such like Candied Seeds masticated, are very good, and much commended, taken betwixt whiles: Likewise a Glass of small *White Wine* is a proper *Vehicle*; and for all those who are inur'd to *Tobacco* *nothing better than a Pipe of it for this effect,

Nunero Dei impori gaudet.

** Vires acria fortior se ipsa dispersa.*

** Nulla saluifero praestantior herba Tobacco.*

Interpone istis interdum potula sumis.

taken.

taken betwixt whiles. To those to whom it's offensive taken alone, may add thereunto some *Tea* leaves or *Catechu*, to qualifie the ingratfulness thereof, and render it in-offensive taken Pipe-wise. This warms the Stomach without mixing any *Heterogeneous* Body with the *Waters*, that may obstruct their distribution and passing, for it rarefies the *Pores* and *Meatus* in order thereunto.

It's observed that in some, the *Waters* being drunk at the Fountain Head; either by the inclemency of the Weather, or indisposition of the Patient, will not easily pass, but remain too long in the Body, to their great prejudice and detriment: To these Persons my advice is, to drink 'em in their warm Bed, without sleeping, (which hinders all Evacuation) for as I said before, the gentle heat of Bed dilates the passage, and consequently the distribution of the *Waters* is much facilitated.

The *Regimen* which is observed in Eating and Drinking at those *Waters*, is as followeth. First, Eschew all gross and obstructive Meats, as *Pork*, *Beef*, *Duck*, *Pudding*, *Sausages*, all Fry'd Victuals, as *Eggs*, *Collops of Bacon*, most sorts of *Fish*, and *Sallets*: All Souced and Pickled Meats, as *Anchovy*, *Cucumbers*, &c. refrain from *Milk*, and all *Milk-Meats*: Eat no *Roots*, or any sort of *Fruit*, let your Meat be of easy Digestion and Nutritive, as the *Greeks* say, *ευχρησι & ωελυττοτα*. Keep no days of *Fast* or *Abstinence* during this time, if I may advise you as a *Physician*, and not as a *Casnist*, lest I encroach upon anothers Province, *traheant fabrilis fabri*, every one in his own Sphere.

Fast three or four hours after the *waters*, and if at Dinner you have an esurine Appetite, take care not to eat too much, because the quantity of *waters* you drink, has relax'd and distended your Stomach, therefore little eating

is best according to the *Latine* Proverb, *qui multum edere optat parum commedat*, he that desires to eat much, must eat little: Avoid variety of Meats, but if you indulge your self to several sorts, let the easier of digestion precede the grosser, and not be *Post-poned* as the *Greeks* advise us, *ἡμετέριον ὑπομένειν*.

Let your Drink be clear, well fermented, not stale, nor fower, not thick, nor muddy, not heating, nor cooling, but temperate; all Ale is prohibited, because thick and muddy.—

*Nihil spissius illa dum ingeritur; nihil clarius cum egeritur:
Ergo in corpore relinquit multas faces.*

It goes in thick, and comes out thin,
And therefore leaves its Dregs within.

Begin your Meals with a Glas of
White Wine; I recommend *Anion*

*Incipe cum Liquido: fisco &
nire memento Schola salerni-
tana.*

Wine beyond others, because it's
small, clear, light, very diuretick,

*De vites panam de potibm
incipi canam.*

and of a singular virtue against the *Stone* or *Gravel*, and all Obstructions of the *Mesentery*: Yet tho' you begin with *Liquids*, nevertheless be advised to conclude with *Solids*: by this means you first wash and fortifie your Stomach, and at last close the Orifice thereof, that no Fumes or Vapours arise to disturb your Head: The *French*, who are esteemed a Wise Nation, are always observed *boucher la Bottle*, to stop the Bottle, least nothing exhale; so likewise they close their Stomach with some *Desair* or *Sweet-Meat* after, eating for the same intent.

All Excesses and Debauchery with late sitting up at Nights, is pernicious and destructive during this time, for

many reasons which I here omit, because every one may experience it easily in himself, after such *Nocturnal Locrubration*; therefore, *bibas ut vivas, sed non vivas ut bibas*: drink to live, but not live to drink.

To change your Linnen often will be convenient, if not necessary while you drink these *Waters*, because many Sooty fetid *Sulphureous Steems* come from 'em, which render your Shirt black, and some other *Particles* obstruct the *Pores* of your Body, and make them impervious, and hinder insensible transpiration; which is an evacuation far greater and more considerable, than any manifest or sensible one, either by *Seige* or *Urine*, according to *Sanctorius de Sanctorio* in his *Medicina Statica*.

During the time you drink these *Waters*, it's necessary to take some gentle Medicine every fourth or fifth Night going to Bed, or in a Morning early, drinking these *Waters* thereupon after the Physick hath begun to work.— Here *Aloetick Medicine* is held offensive, by reason it consists of *Acrimonious* and *Lixivial* parts, apt to heat and corrode the *Viscera*: But this is easily solv'd, if to the *Aloetick Physick* you mix some *Resinous* or *Balsamick* Substance which may lenifie, mitigate hebetat and obtunde the fiery *Alkaly's* of *Aloes*: And with this correction, or preparation, it is not only rendred less hurtful, but particularly an appropriat Medicine to be taken with these *Waters*: My usual Pill is γ *Massa Pilul Russi* ℥i. *resina Jalap* gr. iij. *Balsam peru* q. s. f. *Pilula* iij. *sumenda hora somni, superbibendo mane aquas predictas ad ℥iiij. plus minusue*: Many Doctors give *Diacassia cum Manna* to an Ounce over-night, which is a good *Eccoprotick*, fit for all Ages and Constitutions, and leave no ill *Diatheſis* in the *Viscera*: Another rare *Eccoprotick* and *Ecphratick* Remedy is highly commended with these *Waters*, which is *Tin-*
Gura

Eura Cathartica, an Ounce of which, or an Ounce and a half given in the first Glas Purgeth *cito tutò jucunde*, soon, safe, and pleasantly: For no violent *Catharticks* are proper with these *Waters*, for fear of agitating and irritating Nature too much, and making an ill impression on the *Blood* and *Viscera*: I know some, who in lieu of *Physick* will take in the first Glas to Purge them, a spoonful of common Salt with very good success, but this Remedy is not proper for all Constitutions.

Those who are obnoxious to *Stone* or *Gravel*, and frequent these *Waters*: My advice is, that the Night precedent drinking 'em, they take an emollient *Glisten*, and in the Morning an hour or two before the *Waters*, to swallow four or five *Pills* of *Venice* or *Chios Turpentine*.

Likewise in the first Glas to take an Ounce of *Syrup* of *Marsh-Mallows*; or let them take the bigness of a Bean of *Lucatellus Balsom* or *Turpentine Pills*, especially if there be any *Excoriation* in the *Kidneys* or *Bladder*, every Night going to Bed. with an Ounce of the said *Syrup* in the first Glas every Morning, and an *Emollient Glisten* every third, or fourth Night; because by these means the passages are lubricated, and the distribution of the *Waters* rendred more easy.

Hypochondriacal Persons may take in the first Glas a spoonful or two of the *Syrup* of *Steel*, or a Dram of *Cremor Tartar* in Powder; and so likewise in all other Distempers, to mix *Specificks* with *Chalybeats*, is the Opinion of Dr. *Willis*, de *morbis Hypochondriasis*, and many other Learned *Physicians*, for in so doing, they associate their Operation against the Malady.

Now as to the *Animi pathemata*, or Passions of the Mind: Those who drink these *Waters*, must be Facetious, Merry, Cheerful, Gay, Jovial, free from Melancholly, Jealously,

* *Edaces animi cura solici-
tudines, tristitia mæores aq-
eius generis & farinæ alia ani-
mi pabemata abigenda.*

Jealousy, Suspicion, Discontent, Pee-
vishness, &c. * because such Passions
as these corrode both Soul and Body:

impede the benefit they may reap
by the *Waters*; nay in lieu of Health, they may catch their
Death; so great is the Sympathy betwixt Body and Soul
in their disorder.

ἄδυνατον καὶ ἄνευ σώματος εὖ εἶναι τὴν ψυχὴν οὐκ ἔστιν οὐδὲ ἀντίθετον: *Non Sine
animo corpus nec sine corpore animus bene valere potest*: The
Mind without the Body, nor the Body without the Mind
cannot be well.— What a *Catastrophe* have Passions of the
Mind with fear and apprehension of Death? (which of
all terrible things is the most terrible) made in condemn'd
Persons Bodys in few days; insomuch that those who
were before Condemnation, Young, Vigorous, Intrepid,
Magnanimous, &c. were afterwards Metamorphoz'd in-
to Old, Effete, Pusillanimous, Decay'd Bodys with Gray
Hair and *Hippocratical* Faces, which is the Visage of a
Dying Man, after being wasted away with long Sickness.
We experimentally see that Women impart their Marks of
fancy, even to the Child they carry in their Womb: It's
observ'd that *Physicians* prepossess their Patients with hopes
of Cure, to the end that the effect of Imagination may
supply the defect of their *Physick*: A Doctor being asked
the Question, why he could not cure his Mother in Law, as
well as his Father? He wittily reply'd, That his Mother in
Law, had not the same confidence, or rather fancy for
him, as his Father had, otherwise the Cure would be ef-
fected: So great you see is the Influence of the Fancy, or
Imagitation on the Body of Man.

Likewise the effects of the Body are Communicated to
the Mind: You see for Example, Valiant Heroick Mag-
nanimous Souls by change of Temperament of Body ei-
ther

ther by Disease or Old Age, become Timorous, Suspicious, Pusillanimous, Cowards. [*Omnia tuta timent,*] more like Statues than Men, of these *Hippocrates* says, *Vidi mortuos ambulantes* : I have seen dead Men walk, their Body is a Sepulcher to their Soul, and as the *Greeks* say, *σῶμα ὅπερ φθίνει ἐστὶν σῆμα* which is, the Body is become *σῆμα* a Sepulcher : *Corpus quod corrumpitur aggravat animam* ; a decay'd and corrupting Body is a Load and Burden to the Soul, and by its Impurities and Feculency is infected : *In scitur Terra sordibus unda fluens.*

*The clearest Currents as they glide,
Take foulness from the Rivers side.*

*Ad nullum confurgit opus

Cum Corpore languet.

* *Animus.*

*For when the Body Languishing doth lie,
The Soul it self to nothing can apply.*

Wherefore the way to have mens

* *ἐν σώματι.*

sana * *in corpore sano*, or to be every way sound, is to leave pinching cares behind when you come to *Tunbridge* : Expatriat your Mind, and harken sometimes to the Charming Musick you have here, the choicest and best can be had : It's an *Antidote* against the *Spleen*.

Dulcisonum reficit tristia corda melos.

Melodious Songs do oft impart,

Refreshment to the saddest Heart.

For Melody gently soothing Nature, disposes and directs the Spirits into a Dancing, and observing regular motions : You see Musick by its Influence, forces sound and sober Men even against their own wills, or thinking of other things, to actions emulating the Tune heard : *Willis de Convulsione à Tarantula.*

* *Eccelesiasticus* cap. XXXVIII.
v. 1. & 2.

ἰατροὶ μὲν ἀνδρῶν πολλῶν
ἀν' αἵματος ἀλλοτρίου.

Physicians, whom Almighty God has Created for the necessity, and use of Man-kind, and commands us to Honour, * are here many Able, Worthy, and Eminent of that Profession, who by their diligent Scrutiny into the Recesses of Nature, are come of late years to great Perfection and Knowledge of Physick here in *England*, far excelling those of former Ages, wherein Physick laboured under a dying *Hippocratical* Face; and in *Cimerian* Darknes: These Doctors are in this place ready to assist with their Learned Prescription and Wholsom Advice, according to the exigency of every one, in order to their Health, and Methodically drinking the *Waters*. — Many Learned Divines and Spiritual Guides are not here wanting, whom you may freely consult and make choice of according to your Inclination, in order to the good and safety of your Soul.

Here are Women whom they call Dippers, ready to fill you Glasses of Water.

Confestim advolitat, quæ pocula porrigat ultro .
Plena perennis Aquæ, quam Fons sine munere donat.
Qualem nec Latium novit, nec Græcia iactat :

Illa beat siccios fœcunda stirpe parentes.

Deciduumq; facit, post funera vivere nomen,

Illa domat febres, & si male calculus hærens.

Renibus aut peni languentia viscera torquet.

Illa fugat, pellit curas, & nubila menti,

Discutiens, aptat Doctis, sacratq; Camænis.

With winged speed one to you Glasses brings,

With Water fill'd, free as the Living Springs;

Whose Fame far above Rome's or Greece's Rings.

*This bleſſeth Parents with a Fruitful Race,
That even Death it ſelf cannot deſace.*

*This Waters, Feavers and the Stone caſbeers,
That vex't the Shaft and Kidneys many years.*

*This chaſeth Sorrow, clears a cloudy Mind,
Fits it for Learning; which with Muſes join'd,
All here a Seat, and Temple too, do find.*

The Air, which to the Preſervation of Man's Life, nothing's more neceſſary, as *Phyloſophers* all agree, (and the derivation of the very word Air, from the *Greek* word *ἄσπυρο* *Spiro* denotes the ſame, being Compos'd of two Vowels, *Alpha* and *Omega*, as *Principium & finis Vita*, which is the beginning and end of Man's Life;) is here Clear, Serene, Lucid, void of any ſtinking *Mephitis* or Damps ariſing from *Boggs* or *Fens*, which may occaſion *Epidemical Diſtempers* in the Blood, but to the contrary, the whole *Ambient* of the *Horizon* is fill'd with an inexhauſtable Series of Odoriferous and Fragrant Effluvia, inceſſantly exhaling from ſweet ſcented Herbs and Plants that grow in theſe parts. The Air thus embodied, we perpetually inſpire, which ariſe, and *Analogically* ſpeaking, Spiritualize our Minds far beyond all *Exotick* either Natural or Artificial *Perfumes*.

Moreover, at *Tunbridge* you find conference with Eminent and Famous Wits, which is the moſt Fruitful and Natural Exerciſe of the Mind; the uſe of which is more ſweet than any other action of our Life: The Study of Books is a Languiſhing and Feeble motion in reſpect of it: For what is delivered *Viva Voce*, with a Lively Voice, makes a deeper Impreſſion in the Mind, and conſequently more advantageous than Reading: Much more may be ſaid of the various and manifold Benefits and Com-

forts

*Sic variu animum ſtudio Tun-
brigia mulcet ut vix abſen-
tes poſſis lugere Penates.*

forts you may receive at *Tunbridge*, which I now supersede, hoping these I mentioned, are Allurements strong enough to invite, if not a *Magnetism* to draw Men thither.

It's rare to Write any thing to that perfection, as to rescind the occasion of all objections from *Cavillers*: Wherefore what I have said of the Virtues of these *Waters*, would not be sufficient if I do not obviate also such Objections as may raise Scruples in the minds of these who make use of them.

The *First* Objection is, That many soon after drinking of these *Waters*, died; and that others by the use of them, receive no benefit: Whence they infer these *Waters* to be Improper, Noxious, Lethiferous, and not fit to be drunk by Men.

Vina bibant homines, animantia cætera Fontes,
Abstet ab humano pectore potus Aquæ.

*Let none but Cattle Water drink,
That, fit for Men, no Man can think.*

As for the first Objection, I confess one may die soon after taking *Waters*, and so may he after taking any thing else: Not that the *Waters* duly prescribed, are occasion of Death, but through Irregularity, Disorder, or neglect of something that was to be done in order to the taking of them, Death may ensue; Nay Men may die immediately or soon after taking things indifferent in themselves, and void of any *Medicinal* or *Alterative* quality, as for example, after eating *Bread and Butter*, or drinking a Glass of *Wine*: It doth not therefore follow that this last thing they eat or drunk cause their Bane, and that no Man ought to eat or drink any more of this kind of Food.

Secondly, Some of those who drink *Waters*, may have a *Malady* of *Cacoethes* Nature, or of such a contumacy

and so far radicated, that it illudes all Energie of *Chalybeats* or any sort of Physick. * It does not follow

therefore that this Martial Remedy is ineffectual in its self in order to cure other *Maladies* of a different Nature; by reason of the impregnable habit and rooting of some incurable Distempers: *Non defamanda prasidia qua aliis profuere Celsus.* Remedies which

have done others good, are not to be undervalued; * they exert their Operation according to the dispo-

sition of the subject on which they work: The Sun for example with the same heat melts the Wax and hardens the Clay, *Limus ut hic durescit & hac ut cera liquescit uno eodemq; igne.*—*Virgilius*, and by this reason that which is one Mans Meat, may prove anothers Poyson. So likewise these *Waters*, if used with a Physicians Advice, and due consideration, prove Effectual and Salubrious: But taken without it, and by an indispos'd or unprepar'd Bodies, may be *Noxious* and sometimes *Morti-ferous*: Wherefore, since all things do not agree with all Persons; nay, nor the same thing always, or a long time with the same person, therefore the careful Observation and daily Advice of a Prudent Physician is here necessary, that by *Indications* taken from things that do good or hurt, the Method of Cure may be rightly ordered, and now and then changed. *Willis, Capite de colico.*

These *Waters* kill and expel all manner of *Worms*, ingendered either in the *Stomach*, *Intestines*, *Matrix*, or in any other part of the Body.—*Ryetus*, in his Observations of the *Spaw-Waters*, makes mention of a Woman, who laboured a long time with a *Chronick Distemper* under the Doctors hands, without receiving any benefit

* *Non est in Medico semper, relictur ut ager nam Dosis interdum plus valet, oris malum ovidius.*

* *Actiones activorum sunt in subiecto disposito.*

by all their Prescriptions and Physick that she had taken ; was at last advised to *Chalybeat-Waters*, and by drinkig of them with Method and Continuance, avoided several *Worms* of divers Shapes, Figure, and Longitude, and was perfectly Cured.

They are a *Polychrest* Remedy, serving for many uses and intentions ; they both Loosen and Bind ; Cool and make Hot ; Dry and Moisten : Cure Distempers of divers State and Origen, nay, of contrary Natures and Dispositions, (as I said before.) Certainly a perfect Knowledge of their *Idiosyncrasia* and *Properties* wou'd reduce Physick to a narrower compass, and to Prescribe well the *Stadium Chalybeatum*, or *Chalybeat* course wou'd make the Studying of so many Volumes of the parts of Physick unnecessary, for by the help of these *Waters*, we prolong Mans life by a more facil and easier means than has hitherto been known, *Veritas ex puteo exatlanda.* Truth must be drawn out of a Well.

Provocat hæc leniter *Tunbrigia* menstrua pridem,
 Suppressa, & nimium sistit ubi illa fluunt.
 Nostraq; suppressos ut provocat ipsa vicissim,
 Immodicos Fluxus sic quoq; sistit Aqua :
 Stringunt quippe suâ vi lymphæ sive relaxant,
 Frigore tum corpus sive calore juvant.
 Equis idem Medicamen eodem in corpore credat,
 Adversâ inter se pellere posse mala !

These Waters Virtue have to ope and close,
What may be call'd the Females Monthly Rose.
These Waters loosen, and as firmly bind,
As in all Fluxes any one may find.

By their own virtue strengthen and relax,
Both heat and cool, dry Clay, and harden Wax.
'Tis strange that in one Body the same thing
Shou'd cross-grain'd Maladies to cure bring.

Ecce

Ecce quam sint Natura Omnipotentis Dei, prudentia & potestate ductæ, admiranda opera quæ Aquæ itius limpida æ puræ beneficio tot, tamq; inter se contrarios morbos curat, id quod ars Medica sine Corporis noxâ prestare nequit. — Ryetius in *his Observations de Aquis Spadanis*.

Behold the Wonderful Works of Nature, guided by the Prudence and Power of the Almighty God, that by the help of a limpid and clear Water, she cures manifold, nay contrary and opposit Maladies, which the Art of Physick without great detriment to the Body, cannot do.

To accelerate and promote the passing of these Waters by Urine, Ryetius advises some Drops of Spirit of Vitrol to be Instill'd into their Glasses of Water, for Acids being endowed with a Diuretick and Penetrative Faculty depose the Serum, and conveys it to the Reins, to be sent forth by the Ureters.

To promote Evacuation by Seige, he adviseth to mix some common Salt in Powder with the Waters, and a Dram to every Pint, more or less, proportionating the quantity to the bearing of the Patient. This gently expels the loose matter contain'd in the Ventricle and Intestines, Purgeth Viscous Phlegm adhering to their Tunicles and Biliow Humours from the Pancreatick passages: But it's not to be taken indifferently by all Persons.

Dum juga montis aper, dum flumen Piscis habebit,

Anchora fontægris, hic sacra semper erit;

Ut bibat accurret (rumpantur ut ilia Codrus)

Germanus, Scotus, Belga, Britannus Iber,

Hinc Populus Floret, crescet Tunbrigia, quidquid

Bellum destruxit, mox reparabit Aqua.

Whilst Boars on Mountains shall abide,

Or Fishes in the River glide;

So long both sure and uncontroll'd,

Will last this Health-firm Anchor-hold.

This

*This Drink (let Codrus burst with rage)
Will English, Scotch, and Irish Sage,
With German, French, and Dutch engage.
Hence Peoples Glory, Tunbridge praise,
What War throws down, Water will raise.*

Thus much for *Chalybeats*, to comply with Your Honours Solicitations, hoping this rude *Essay* upon a Baren Subject, may be cultivated by other *Phylosophers* and *Physicians* better qualified to the benefit and advantage of Mankind, especially to Your Honours Satisfaction and Welfare; whom Almighty God the Everlasting Fountain and Source of *Living Waters*, preserve with long Life and Health in this World, and grant immaculable *Lawrels* in that which is to come; which is the earnest and unfained desire of,

My LORD,

Your Honours

Most Humble, and

Obedient Servant,

P. M. M. D.

ERRATA.

PAGE 3 in the Marginal Note against l. 7. for *dissoluant* r. *dissolvit*. *ibid.* against l. 8. for *corrigan* r. *corrigit*. l. 10. for *Fredericum* r. *Fridericus*. l. 8. 19. *dele* Because. *ibid.* against l. 27. for *magna* r. *magno*. p. 4. l. 9. for *Peccaturque* r. *Pacaturque*. Marg. l. 3. for *fermentorum* r. *fermentum*. l. 9. for *redintegrant* r. *reintegrant*. l. ult. for *Fredericus* r. *Fridericus*.

2

WYS
ub-
yfi-
an-
ell-
and
r in
ned

D.

against
19. dele
argue r.
it r. re.

3

ons

of